4
LEVEL

Seerah

The Prophet's Biography
The Prophet's Attitude and Character

العبيكان للتعليم
Obeikan Education

ENGLISH EDITION

Seerah

The Prophet's Biography

Level 4

The Prophet's Attitude and Character

Prepared by Zad Group

العبيكان
Obeikan

© Zadgroup Publishing, 2024

team, Zadgroup

Seerah (4). / team, Zadgroup - 1. - Jeddah, 2024

82p; 21 x 27.5 cm

L.D. no. 1445/20017

ISBN: 978-603-92189-3-7

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First Edition
1447 - 2025

Publishing

KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
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P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise».** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Seerah

The Prophet's Biography

Level 4

The Prophet's
Attitude and Character

The Prophet's Attitude and Character ﷺ

1. How the Prophet ﷺ spoke
2. What the Prophet ﷺ loved
3. What the Prophet ﷺ hated
4. The Prophet's weeping
5. The Prophet's smile and laughter
6. The Prophet's anger
7. The Prophet's joy
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11. How the Prophet ﷺ motivated people
12. The Prophet's discretionary punishments
13. The Prophet's rebuking

بسم الله الرحمن الرحيم

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of the Worlds, and blessings and peace be upon the leader of the pious, the foremost of the messengers, and upon his family and Companions and the Tabieen. To proceed:

Our Prophet Muhammad ﷺ is the most perfect and the best of mankind; he is the leader of the sons of Adam عليه السلام.

Allah عز وجل has made it incumbent upon the believers to obey him, emulate his guidance, follow his Sunnah, respect him and love him more than they love their parents, their children, their spouses, their clan, commerce and wealth.

In this level, we will study some of the reports about the Prophet ﷺ which speak of what he loved, what he hated, occasions on which he rejoiced and on which he grieved, on which he smiled or on which he wept, on which he became angry or concerning which he remained silent, and ways in which he rebuked and punished people… and other situations and what his attitude was in various circumstances.

This is for two reasons:

- **The first reason** is that Allah عز وجل has instructed us to take our Prophet ﷺ as an example to be followed, and that cannot be achieved except by learning about these aspects of his character.
- **The second reason** is the vicious campaign that the West has launched of saying offensive things about the Prophet ﷺ. So every now and then we hear something maligning our Prophet ﷺ, but that will not harm him, for Allah عز وجل says: *{Indeed, We are sufficient for you against the mockers}* [al-Hijr 15:95].

As-Sa'di رحمه الله said: That is, by means of you and what you brought. This is a promise from Allah to His Messenger ﷺ that the mockers will not harm him and that Allah will suffice him against them in whatever way He wills, with different types of punishment. And Allah عز وجل indeed did that, for no one openly mocks the Messenger of Allah ﷺ and what he brought but Allah destroys him and kills him in the worst way.

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His speech was the best of speech; it would go straight to the heart and have an impact on the listener. How often would someone who was influenced by the misinformation campaigns and fabrications of the polytheists hate him without having met him ﷺ, but no sooner did he meet the Prophet ﷺ and listen to what he had to say but he became Muslim immediately, as a result of the Prophet's kind words, as happened in the case of at-Tufayl ibn Amr ad-Dawsi.

Ibn Ishaq said: at-Tufayl ibn Amr ad-Dawsi used to narrate that he came to Makkah, when the Messenger of Allah ﷺ was there, and some of the men of Quraysh came to him. At-Tufayl was a poet of standing and an intelligent man.

They said to him: O Tufayl, you have come to our city, and this man who is living among us has caused us a great deal of trouble and we are at our wits' end. He has divided our community and caused dissent among us. In fact his speech is like sorcery that separates a man from his father, his brother or his wife. We are afraid that he will have the same effect on you and your people as he has had on us, so do not speak to him and do not listen to a word he says.

[At-Tufayl] said: By Allah, they kept on at me until I decided not to listen to a word from him or to speak to him, and I even stuffed cotton in my ears when I went to the mosque, lest any of his words reach me when I did not want to hear them.

The next day I went to the mosque, where I saw the Messenger of Allah ﷺ standing and praying at the Kaaba, so I stood near him.

Allah had decreed that I should hear some of what he said, and I heard some beautiful words. So I said to myself: What is the matter with me? By Allah, I am an intelligent man and a poet, well aware of what is good and what is evil, so what is there to prevent me from listening to what this man has to say? If what he has brought is good I will accept it, and if it is bad I will reject it.

I remained there until the Messenger of Allah ﷺ left to go home, and I followed him, and when he entered his house, I entered it with him.

I said: O Muhammad, your people told me such and such, and by Allah what they said scared me so much about you that I stuffed cotton in my ears lest I hear your words. But Allah has decreed that I should hear what you have to say, and I heard some beautiful words, so present your message to me.

The Messenger of Allah ﷺ presented the message of Islam to me, and recited Quran to me. By Allah, I had never heard anything more beautiful than it or anything more just. So I became Muslim and uttered the testimony of truth. Narrated by Ibn Ishaq in his Seerah.

In this story there is a great lesson, which is that the divine decree always prevails. The polytheists tried their utmost, and at-Tufayl believed them and stuffed his ears with cotton, yet despite all that, Allah insisted that at-Tufayl should hear the message of Islam and become Muslim, so what the polytheists had been afraid of came to pass!

Allah indeed spoke the truth when He said: *{And the disbelievers planned, but Allah planned. And Allah is the best of planners}* [Aal Imran 3:54].

The Prophet ﷺ spoke at a moderate pace

The Prophet ﷺ spoke slowly, at a moderate pace, and he did not keep talking until he ran out of breath; rather he would pause at appropriate intervals.

It was narrated from Aisha رضي الله عنها that the Prophet ﷺ would speak in such a manner that if someone wanted to count his words he could do so, and he did not talk without pause as you do. Narrated by al-Bukhari and Muslim.

It was narrated by at-Tirmidhi, who classed the report as hasan, that he would speak clearly, with pauses, so that the one who sat with him could memorize what he said.

The Prophet ﷺ did not speak without pause, one sentence coming straight after another, which could confuse the listener. Rather he would pause between sentences, so that if the listener wanted to count his words, he could do so. Thus he spoke in a clear and understandable manner, with the utmost clarity.

The Prophet's eloquence and concise speech

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«I have been sent with the power of concise speech.»** Narrated by al-Bukhari and Muslim.

Ibn Shihab said: I have heard that concise speech is when Allah brings together many issues that could be written in books and sums it up in one or two issues, and the like.

How the Prophet ﷺ would find appropriate ways to introduce a topic

The Prophet ﷺ would find appropriate ways to introduce the topic he wanted to speak of. So he would introduce the topic, paving the way as it were, as in the hadith in as-Sahihayn which speaks of how he began calling the people to Islam, when he called his people together at as-Safa, calling out to them, **«Yaa Sabahaah!»** [a call of alarm] and they gathered around him.

He said: **«Do you think, if I told you that there was a cavalry emerging from this mountain wanting to raid you, that you would believe me?»**

They said: Yes; we have never known you to be a liar.

He said: **«Indeed I am a warner to you ahead of a very severe punishment.»**

Choosing words that would attract the listener's attention

It was narrated that Abdullah ibn Mas'ud رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Who do you regard as being childless among you?»**

We said: The one who has no child.

He said: **«That is not the childless; rather it is a man who does not send ahead any of his children.»**

He said: **«Who do you regard as being strong among you?»**

We said: The one whom no one could wrestle to the ground.

He said: **«That is not it; rather he is the one who can control himself at the time of anger.»** Narrated by Muslim.

In this way, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ attracted the listener's attention, so that he could convey to them the message that he wanted to convey in a straightforward and easy manner. This is more effective than introducing the topic straight away.

Repeating things three times

At-Tirmidhi narrated – and classed the report as sahih – that Anas رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would repeat things three times so that they would be understood.

And it was narrated that he رَضِيَ ٱللَّهُ عَنْهُ said: When the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave the greeting of salam, he would do so three times, and when he spoke, he would repeat it three times. Narrated by al-Bukhari.

Al-Mulla Ali al-Qari said: What is meant is that he would repeat something three times, if that was required because the topic was difficult, or was unusual, or because there were many listeners. He did not do that all the time.

Repeating things unnecessarily is not part of eloquence. So the hadith should be understood as referring to cases in which there was a need for repetition, and not that it was something that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did always. Otherwise there would not be any great benefit in repeating things three times in some instances.

Using euphemisms instead of words that are regarded as impolite or offensive

As a matter of necessity, a person may need to speak about embarrassing matters. In such cases, the way in which such matters are spoken of reflects the speaker's character and the virtues with which he was brought up.

The Prophet ﷺ was the most refined and eloquent of people in the way in which he referred to such matters. He would refer to them without using words that could be suggestive.

An example of that is the many euphemisms that he used to refer to intercourse, including the following:

"Sweetness." It was narrated from Aisha رضي الله عنها that the wife of Rifa'ah al-Qurazi came to the Messenger of Allah ﷺ and said: O Messenger of Allah, Rifa'ah divorced me and my divorce became irrevocable. After that, I married Abd ar-Rahman ibn az-Zubayr al-Qurazi, but he is impotent. The Messenger of Allah ﷺ said: **«Perhaps you want to go back to Rifa'ah? No, not until he [Abd ar-Rahman] tastes your sweetness and you taste his sweetness.»** Narrated by al-Bukhari and Muslim.

The Prophet ﷺ used the euphemism to refer to intimacy between a man and his wife.

"Engaging in intimacy." It was narrated that Anas رضي الله عنه said: We were present [at the funeral of] the daughter of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ was sitting by the grave, and I saw his eyes flowing with tears. He said: **«Is there anyone among you who did not engage in intimacy [with his wife] last night?»** Abu Talha said: Me. He said: **«Get down in her grave.»** So he got down in her grave and buried her. Narrated by al-Bukhari.

"Going in unto." The Prophet ﷺ said: **«Among the worst of people in status before Allah on the Day of Resurrection is a man who goes in unto his wife and she unto him, then he broadcasts her secret.»** Narrated by Muslim.

Here he referred to intercourse as **"going in unto."**

Referring to the bed. The Prophet ﷺ said: **«If a man calls his wife to his bed and she refuses, and he remains angry with her all night, the angels will curse her until morning comes.»** Narrated by al-Bukhari and Muslim.

Here the bed is a euphemism for intercourse.

"Marital relations," as the Prophet ﷺ said to Abu Talha رضي الله عنه: **«Did you have marital relations last night?»** Narrated by al-Bukhari and Muslim.

Avoidance of foul speech

The Prophet ﷺ was restrained in his speech, and would avoid foul speech. He is the one who said: **«Allah does not love rudeness or intentional rudeness.»** Narrated by Muslim.

Rudeness refers to offensive words or deeds.

So the believer should use words that can only be understood in a good way, and he should avoid offensive words or words that may be misunderstood or interpreted in a way that is not appropriate.

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When one of you wakes up from sleep, let him not dip his hand into the vessel until he has washed it three times, for he does not know where his hand spent the night.»** Narrated by al-Bukhari and Muslim.

Al-Iraqi said: This indicates that it is encouraged to use euphemisms to refer to that which may cause embarrassment if it is referred to bluntly, so long as the meaning will be understood from the euphemism. So he did not say, he does not know whether his hand touched his private part or his anus and the like; rather he used a euphemism instead that was sufficient to make the meaning clear.

The Prophet ﷺ used oaths sometimes

The Prophet ﷺ sometimes used oaths when he was speaking, to emphasize a point or to highlight the importance of something.

The oath that he used most often was, **«By the One in Whose Hand is my soul.»** This refers to Allah عَزَّوَجَلَّ, for all souls are in the Hand of Allah عَزَّوَجَلَّ.

Al-Hafiz said: This is an oath that the Prophet ﷺ often swore. What is meant is: all souls are in the Hand of Allah, subject to His decree and control.

Examples of that include: **«By the One in Whose Hand is my soul, for one of you to take his rope and carry firewood on his back is better for him than going to a man and asking of him, whether he gives him something or not.»** Narrated by al-Bukhari and Muslim.

«By the One in Whose Hand is my soul, no one sustains an injury in the cause of Allah – and Allah knows best who sustains an injury in His cause – but he will come on the Day of Resurrection, with the colour; the colour of blood and the fragrance; the fragrance of musk.» Narrated by al-Bukhari and Muslim.

«By the One in Whose Hand is my soul, no one of you truly believes until I am more beloved to him than his father and his child.» Narrated by al-Bukhari and Muslim.

«By the One in Whose Hand is my soul, the odour coming from the mouth of the fasting person is more fragrant before Allah عَزَّوَجَلَّ than the fragrance of musk.» Narrated by al-Bukhari and Muslim.

And sometimes he swore by Allah, as when he said: **«By Allah, if Fatima bint Muhammad were to steal, I would cut off her hand.»** Narrated by al-Bukhari and Muslim.

Using a third-person pronoun if it could be offensive to speak in the first person

It was narrated from Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: **«When the body is placed on the bier and the men carry it on their shoulders, if it was a righteous soul, it says: Take me forward; and if it was not righteous, it says: Woe to it! Where are you taking it?»** Narrated by al-Bukhari.

Ibn Allan said: This indicates that if a person is speaking of something that it is not appropriate to attribute to himself, he may speak of it in the third person.

An example of that is the report narrated by Muslim from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, who said: The Messenger of Allah ﷺ said: **«When the son of Adam reads a verse in which there is a sajdah (prostration) and prostrates, the Shaytan withdraws weeping and saying, Woe to it! The son of Adam was commanded to prostrate and he prostrated, so Paradise will be his lot; I was commanded to prostrate and I refused, so the Fire will be my lot.»**

» In as-Sahihayn, it is narrated that the Prophet ﷺ presented the message of Islam to Abu Talib, but the last words that Abu Talib said were: He is on the path of Abd al-Muttalib, and he refused to say Laa ilaaha illa Allah (there is no god worthy of worship except Allah).

Lowering his voice

The Prophet ﷺ used to raise his voice when the situation required that, and he would also lower his voice when the situation required it.

According to the hadith of al-Miqdad رَضِيَ اللَّهُ عَنْهُ, when he and his companion stayed as guests with the Prophet ﷺ, the Prophet ﷺ came in when they were sleeping. Al-Miqdad said: he gave the greeting of salam in such a way that one who was awake would hear it, but it would not disturb one who was sleeping. Narrated by Muslim.

Ibn al-Jawzi said: This is the best of etiquette, because the one who is awake will hear it, but the one who is sleeping will not be disturbed.

Finally, the Prophet ﷺ was the most eloquent of speakers, and the clearest and sweetest in speech. He was the most readily understood and spoke so beautifully that his words would inspire people and captivate them. When he spoke, he spoke distinctly and clearly. The listener could count his words, because he did not speak so rapidly that nothing would be retained, and he did not leave long pauses between words. Rather his manner of speaking was the best manner. He did not speak about that which did not concern him, and he did not say anything except that for which he hoped for reward.

He was as Umm Ma'bad said: When he kept quiet, he reflected dignity, and when he spoke, he would raise his head and his face would be radiant. From a distance he was the most handsome of men, and up close he was the sweetest in character. He spoke kind words, and paused when speaking; he did not speak without ceasing. [When he spoke, it was] as if the words were like pearls on a thread, coming off one after another. Narrated by al-Hakim in al-Mustadrak.

Activities

1. **In five lines, list some of the etiquettes that the Prophet ﷺ observed in his speech.**

.....

2. **Give three examples in which the Prophet ﷺ used euphemisms to refer to intercourse.**

.....

3. **Is it permissible to swear oaths? What was the most common wording that the Prophet ﷺ used when swearing an oath?**

.....

4. **What is meant by the Prophet's words, «One of you does not know where his hand spent the night»?**

.....

Among people

Abu Bakr as-Siddeeq رضي الله عنه

Abu Bakr as-Siddeeq رضي الله عنه

The most beloved of all people to the Prophet ﷺ was the one who accompanied him during the Hijrah and kept him company in the cave, the best of the Sahabah رضي الله عنهم and the dearest of them to him ﷺ.

It was narrated from Amr ibn al-As رضي الله عنه that the Prophet ﷺ appointed him in charge of the army on the campaign of Dhat as-Salasil. [Amr said:] I went to him and said: Who among the people is most beloved to you? He said: **«Aisha.»**

I said: Who among men? He said: **«Her father.»**

I said: Then who? He said: **«Then Umar ibn al-Khattab.»** And he listed some other men.

Narrated by al-Bukhari.

He began by mentioning his love of Aisha رضي الله عنها because it was love that was based on both natural inclination and religious sentiment, whereas his love for the others was based on religious sentiment, not natural inclination.

Among men, he loved Abu Bakr رضي الله عنه because he was one of the first to become Muslim, and he showed sincerity to Allah عز وجل and His Messenger, and to Islam, and he offered his wealth and his life in pursuit of the pleasure of Allah and His Messenger.

This clearly highlights the great virtues of Abu Bakr, Umar and Aisha رضي الله عنهم, and it is clear evidence for Ahl as-Sunnah of the superiority of Abu Bakr, then Umar, over all the other Sahabah رضي الله عنهم.

Corroborating evidence for the Prophet's love for Abu Bakr

Al-Bukhari and Muslim narrated that Abu Saeed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ said: During his final illness, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ addressed us and said: **«Allah has given His slave the choice between being given the glamour of this world or that which is with Him, and he has chosen that which is with Allah.»**

Abu Bakr as-Siddeeq رَضِيَ ٱللَّهُ عَنْهُ wept and said: May our fathers and mothers be sacrificed for you. I said to myself: Why is this old man weeping because Allah has given His slave the choice between this world or that which is with Him, and he has chosen that which is with Allah! The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was the slave of Allah referred to, and Abu Bakr was the most knowledgeable of us.

He [the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ] said: **«O Abu Bakr, do not weep, for the one who did me the greatest favour with his friendship and his wealth was Abu Bakr. If I were to have taken a khaleel (close friend) from among the people, I would have taken Abu Bakr as a khaleel. But that is the brotherhood of Islam and affection. Let no door remain in the mosque without being blocked up, except the door of Abu Bakr.»**

Khullah (referred to here as close friendship) is the ultimate, most perfect and sincere love. It is greater than mere mahabbah (love).

In terms of love, after Abu Bakr comes:

Umar ibn al-Khattab رَضِيَ ٱللَّهُ عَنْهُ

Umar ibn al-Khattab رَضِيَ ٱللَّهُ عَنْهُ

It was narrated from Abdullah ibn Hantab رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saw Abu Bakr and Umar, and said: **«These two are like my hearing and my sight [that is, very precious].»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated that Abdullah ibn Shaqeeq رَحِمَهُ ٱللَّهُ said: I said to Aisha: Which of the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was dearest to him? She said: Abu Bakr.

I said: Then who? She said: Then Umar.

I said: Then who? She said: Then Abu Ubaydah ibn al-Jarrah.

I said: Then who? But she kept quiet. Narrated by at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: Umar was placed on the bier, and the people surrounded him, offering supplication for him and praying, before he was taken away, and I was among them. A man said: By Allah, I always thought that Allah would cause you to join your two companions, because I often heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Abu Bakr, Umar and I were …; Abu Bakr, Umar and I did such and such; Abu Bakr, Umar and I went …»** So I always hoped that Allah would cause you to be with them. I turned around and saw that he was Ali ibn Abi Talib. Narrated by al-Bukhari and Muslim.

It was narrated that Muhammad ibn Sireen said: I do not believe that there could be any man who criticizes Abu Bakr and Umar رَضِيَ اللَّهُ عَنْهُمَا and still loves the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

That is because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved Abu Bakr and Umar, and whoever does not love those whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loved does not love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Then Uthman ibn Affan رَضِيَ اللَّهُ عَنْهُ

Uthman ibn Affan رَضِيَ اللَّهُ عَنْهُ

Umar رَضِيَ اللَّهُ عَنْهُ said before he died: I do not know of anyone more deserving of this [position of caliph] than this group with whom the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased when he died. Whoever they appoint as caliph after me is the caliph, so listen to him and obey him. And he named Uthman, Ali, Talha, az-Zubayr, Abd ar-Rahman ibn Awf and Sa'd ibn Abi Waqqas. Narrated by al-Bukhari.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave two of his daughters to him in marriage, namely Ruqayah and Umm Kulthum رَضِيَ اللَّهُ عَنْهُمَا.

In a report from Abbad ibn Abbad it says: I came to Yunus ibn Khabbab – who was a Rafidi – in Mina when he was addressing the people, and I asked him about the hadith of the grave.

He narrated it to me, then he said: Concerning it there is something that the evildoing Murjiah concealed.

I said: What is it? He said: [The deceased] is asked: Who is your wali? And he says: My wali is Ali.

I said: I have never heard of this.

He said: Where are you from? I said: From Basrah.

He said: You love Uthman, who killed the two daughters of the Messenger of Allah ﷺ.

I said: If he killed one of them, why would the Prophet ﷺ give him the other one?

The Rafidi was dumbfounded and could not find any answer, but he said: You are an evil lover of Uthman.

Some of those whom the Prophet ﷺ loved

Ali ibn Abi Talib رضي الله عنه

Ali ibn Abi Talib رضي الله عنه

It was narrated that Salamah ibn al-Akwa رضي الله عنه said, concerning the conquest of Khaybar: The Messenger of Allah ﷺ said: **«Tomorrow I shall surely give the banner to a man whom Allah and His Messenger love.»**

The people spent that night discussing which of them would be given the banner.

When morning came, the people went to the Messenger of Allah ﷺ, each of them hoping that the banner would be given to him.

Then the Prophet ﷺ said: **«Where is Ali ibn Abi Talib?»** They said: He has an infection in his eyes, O Messenger of Allah.

He sent me to Ali, so I came to him and brought him, leading him because he was unable to see clearly (because of the infection in his eyes). I brought him to the Messenger of Allah ﷺ who spat in his eyes and he recovered. And he gave him the banner. The story is narrated by al-Bukhari and Muslim.

Activities

1. Based on what you have studied, list the Rightly Guided Caliphs in order, highlighting the status of each of them with the Messenger of Allah ﷺ.

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2. What do you understand from the words of the Prophet ﷺ about Abu Bakr and Umar رضي الله عنهما, «These two are like my hearing and my sight»?

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3. The Prophet ﷺ gave two of his daughters in marriage to Uthman. How would you respond, based on this fact, to those who impugn him?

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4. Based on what you have studied, discuss the status of Ali ibn Abi Talib رضي الله عنه with the Messenger of Allah ﷺ.

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The Prophet's love for al-Hasan and al-Husayn

Al-Hasan and al-Husayn رضي الله عنهما

It was narrated that Usamah ibn Zayd رضي الله عنهما said: I knocked at the Prophet's door one night because of some need, and the Prophet صلى الله عليه وسلم came out, carrying something that was covered by his cloak, and I could not see what it was.

When I had finished with what I had come for, I said: What is this that you are covering?

He uncovered it, and I saw that it was Hasan and Husayn on his hips.

He said: **«These are my two sons, my daughter's two sons. O Allah, I love them, so love them, and love those who love them.»** Narrated and classed as hasan by at-Tirmidhi.

It was narrated that Abu Hurayrah رضي الله عنه said: I went out with the Messenger of Allah صلى الله عليه وسلم one day, and he did not speak to me or I to him, until he came to the marketplace of Banu Qaynuqa. Then he went to the house of Fatima and said: **«Is the rascal there? Is the rascal there?»** – referring to al-Hasan رضي الله عنه.

Soon the child came running and they embraced one another.

The Messenger of Allah صلى الله عليه وسلم said: **«O Allah, I love him, so love him and love those who love him.»**

Abu Hurayrah رضي الله عنه said: Therefore no one was dearer to me than al-Hasan ibn Ali after the Messenger of Allah صلى الله عليه وسلم said what he said. Narrated by al-Bukhari and Muslim.

The word luka (translated here as rascal) has two meanings: the first is little child, and the second is miscreant. What is meant here is the former.

The loved ones of the Prophet ﷺ among his wives

Khadijah and Aisha رضي الله عنها

Khadijah
رضي الله عنها

Aisha رضي الله عنها said: I never felt jealous of any of the wives of the Prophet ﷺ as I did of Khadijah, even though I never met her.
When the Messenger of Allah ﷺ slaughtered a sheep, he would say: **«Send some to the friends of Khadijah.»**
One day I said something that angered him. I said: Khadijah!
And perhaps I said to him: It is as if there has never been any woman in this world except Khadijah!
The Messenger of Allah ﷺ said: **«Love of her was instilled in my heart.»** Narrated by al-Bukhari and Muslim.

This love was because Khadijah رضي الله عنها was one of the first to become Muslim, and because she supported the Prophet ﷺ when he began to call people to the religion of Allah.

The status of Aisha رضي الله عنها

Aisha
رضي الله عنها

Aisha رضي الله عنها had a special place in the Prophet's heart, and he ﷺ would express that love and not hide it, to the extent that Amr ibn al-As رضي الله عنه asked the Prophet ﷺ: Which of the people is most beloved to you? He said: **«Aisha.»** We have noted this above.

Ibn al-Qayyim said: One of the unique characteristics of Aisha رضي الله عنها is that she was the dearest of the wives of the Messenger of Allah ﷺ to him.

Az-Zuhri said: The first love in Islam is the love of the Prophet ﷺ for Aisha رضي الله عنها. Masruq used to call her the beloved of the Messenger of the Lord of the Worlds.

Because of his love for her, he ﷺ wanted to be nursed in her house

It was narrated from Urwah ibn az-Zubayr رضي الله عنهما that when the Messenger of Allah ﷺ fell sick, he went around to his wives' houses and said: **«Where will I be tomorrow? Where will I be tomorrow?»**

That was because he was keen to be in the house of Aisha رضي الله عنها.

Aisha رضي الله عنها said: But when it was my day, he was quiet [that is, he stopped asking that question]. Narrated by al-Bukhari.

The Prophet ﷺ died leaning against her chest, and the last thing he tasted in this world was her saliva.

It was narrated that Aisha رضي الله عنها said: The Prophet ﷺ died in my house and on my day, with his head leaning on my chest.

Abd ar-Rahman ibn Abi Bakr came by, with a fresh palm branch in his hand. The Prophet ﷺ looked at him, and I thought that he wanted it, so I took it and chewed the end of it to soften it, then I gave it to him, and he cleaned his teeth with it, in the best way he ever did. Then he gave it to me and his hand dropped – or it fell from his hand. Thus Allah caused my saliva to be mixed with his on his last day in this world and his first day in the Hereafter. Narrated by al-Bukhari.

Activities

1. **Some deviant groups speak ill of the Mother of the Believers Aisha رضي الله عنها to a great extent. Respond to them, supporting your response with the religious texts.**
2. **What evidence do you give for the Prophet's great love for Aisha رضي الله عنها?**
3. **From what you have studied, list some guidelines to protect the Sahabah رضي الله عنهم from the words of those who criticize and impugn them.**
4. **How did the Sahabah رضي الله عنهم respond to the Prophet's love for al-Hasan and al-Husayn رضي الله عنهما?**

The Prophet's love for the Ansar

Among those whom the Prophet ﷺ loved a great deal were the Ansar, because of their support for this religion and defence of it.

It was narrated that Anas رضي الله عنه said: The Prophet ﷺ saw the women and children coming back from a wedding, so he stood up and said: **«By Allah, you are the dearest of people to me; by Allah, you are the dearest of people to me; by Allah, you are the dearest of people to me»** – meaning the Ansar. Narrated by al-Bukhari and Muslim.

This is indicative of the esteem in which the Prophet ﷺ held them and of his love for them.

The Prophet ﷺ regarded love of the Ansar as a sign of faith. It was narrated from Anas رضي الله عنه that the Prophet ﷺ said: **«The sign of faith is love of the Ansar, and the sign of hypocrisy is hatred of the Ansar.»** Narrated by al-Bukhari and Muslim.

The Prophet's love of the poor

The Prophet ﷺ loved the poor and asked Allah to instill love for them in his heart. It was narrated that Ibn Abbas رضي الله عنهما said: The Messenger of Allah ﷺ said: **«O Allah, I ask You [to help me] to do good deeds, refrain from bad deeds, and love the poor.»** Narrated and classed as sahih by at-Tirmidhi.

Ibn Rajab رحمه الله said: This is a significant supplication, one of the most concise and perfect of duas. His saying **«I ask You [to help me] to do good deeds [and] refrain from bad deeds»** includes seeking everything that is good and refraining from everything that is bad. Good deeds include everything that Allah عز وجل loves and that brings a person closer to Him, both words and deeds, whether they are obligatory or encouraged (mustahabb). Bad deeds include everything that Allah عز وجل hates and that takes a person further away from Him, both words and deeds. Whoever attains this objective will attain the best of this world and the Hereafter.

The righteous early generations continued to enjoin showing love and kindness to the poor. Sufyan ath-Thawri رَحِمَهُ ٱللَّهُ wrote to one of his brothers: I urge you to be kind to the poor and needy and be close to them, for the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to ask his Lord to instill in his heart love of the poor.

The Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ and the poor

Ja'far ibn Abi Talib رَضِيَ ٱللَّهُ عَنْهُ loved the poor and would sit with them and talk with them. He was known by the kunyah Abu'l-Masakeen (Father [that is, one who cares for] of the Poor).

Zaynab bint Khuzaymah, the Mother of the Believers رَضِيَ ٱللَّهُ عَنْهَا was known as Umm al-Masakeen (Mother [that is, one who cares for] of the Poor), because she treated them very kindly.

Most of the time Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا ate with the poor, and he would say: Perhaps some of these people will be like kings on the Day of Resurrection.

Loving people of good manners and attitude

Abdullah ibn Amr رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was not rude and he never spoke intentionally in an offensive manner, and he said: **«Among the dearest of you to me are the best of you in attitude.»** Narrated by al-Bukhari.

Activities

1. Based on your understanding of the texts, why did the Prophet ﷺ love the poor? How did the Sahabah رضي الله عنهم behave with the poor?

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2. Write an essay about the concise supplications of the Prophet ﷺ.

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3. The Prophet ﷺ loved those who had a good attitude. So what should you do?

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Food and drink that the Prophet ﷺ liked

The Prophet ﷺ liked some foods and some kinds of drink that he found palatable, in accordance with human nature, as people are naturally inclined towards that which they are accustomed to and are familiar with.

The Prophet's attitude with regard to that which he did not like to eat was the best attitude, the most proper etiquette and the most refined behaviour.

It was narrated that Abu Hurayrah رضي الله عنه said: The Prophet ﷺ never criticized any food. If he liked it he would eat it, and if he disliked it he would leave it. Narrated by al-Bukhari.

Ibn Battal رحمه الله said: This is good manners, for a person may not like one thing but he may like another.

Foods that the Prophet ﷺ liked

Foreleg of lamb

It was narrated that Abu Hurayrah رضي الله عنه said: A bowl of thareed and meat was set before the Prophet ﷺ and he reached out for the foreleg, which was the part of the sheep that he liked best. Narrated by Muslim.

The Jewish woman who invited the Prophet ﷺ to a meal put the poison in the foreleg of the lamb, and the reason why she put it in the foreleg and not in any other part was that this Jewish woman had asked: Which part of the sheep does he like best? And she was told that he liked the foreleg.

The scholars said: The reason why he ﷺ was fond of the foreleg was that it is usually better cooked, it is easier to chew, it is more delicious and it is furthest removed from the unclean parts of the animal.

Undoubtedly the lightest part of the meat of the sheep is the neck and foreleg. It is lighter on the stomach and easier to digest, and this type of meat provides the three good characteristics of any kind of food:

- **Firstly:** it is very beneficial and has a good impact on physical strength.
- **Secondly:** it is light on the stomach, not heavy.
- **Thirdly:** it is easily digested.

This is the best type of food and nourishment, when eating a little of it is more beneficial than eating a large amount of other things.

Squash, which includes pumpkin and gourds

It was narrated that Anas رضي الله عنه said: There was a tailor who invited the Messenger of Allah ﷺ to a meal that he had prepared, so I went with the Messenger of Allah ﷺ. He brought him a dish in which there was thareed topped with squash, then the tailor carried on with his work.

The Prophet ﷺ began to seek out the squash in the dish, and when I noticed that, I started to look for it and put it in front of him.

[Anas] said: And I have always loved squash since that day.

Thabit said: I heard Anas say: No food was ever made for me when I was able to request that squash be prepared with it, but I would ask for that. Narrated by al-Bukhari and Muslim.

This hadith highlights the clear virtue of Anas رضي الله عنه, as he followed the example of the Prophet ﷺ even in matters having to do with human nature (and not religious matters).

Butter and dates

It was narrated that the two sons of Busr al-Sulami رَضِيَ اللَّهُ عَنْهُمَا said: The Prophet ﷺ liked butter and dates. Narrated by Abu Dawud; classed as sahih by al-Albani.

That is, he liked to eat them together, because butter is warm and moist, and dates are cool and dry, so by combining them, each balances the other.

Dates are one of the beneficial foods that the Prophet ﷺ was keen to eat, to the extent that he said: **«O Aisha, a house in which there are no dates is a house whose people will go hungry. O Aisha, a house in which there are no dates is a house whose people will go hungry.»** He said it two or three times. Narrated by Muslim.

Ibn al-Qayyim رَحِمَهُ اللَّهُ said regarding dates: They are one of the most nourishing of fruits for the body… Dates are a fruit, nourishment, a medicine, a drink and sweet.

Sweet and cold drinks

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The drinks that the Messenger of Allah ﷺ liked best were those that were sweet and cold. Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

Regarding what is meant by sweet and cold drinks, there are three possibilities:

1. Fresh water, such as spring water and well water, because people used to look for fresh water for the Prophet ﷺ.
2. Water that was mixed with honey.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to drink honey mixed with cold water. This is conducive to the maintenance of good health, which no one realizes except the best physicians, because drinking it on an empty stomach loosens mucus and cleanses the stomach, clearing its viscosity and pushing out waste matter. Drinking it is more beneficial than many or most drinks in which sugar is dissolved, especially for one who is not used to such drinks and is not accustomed to them, for if he drinks them he will not find them as palatable as drinks made with honey.

3. Water in which dates or raisins have been soaked, which is called nabeedh. This is water in which dates are soaked in order to sweeten it. It is very beneficial in increasing one's strength.

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: Nabeedh would be made for the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ by soaking dates in water at the beginning of the night, then he would drink it during the following day and at night, and the next day and night, and the third day until Asr, then if any of it was left, he would give it to his servant or instruct that it be poured away. Narrated by Muslim.

He did not drink it after three days for fear that it might change and become an intoxicant.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: As for drinks which combine the two characteristics of being sweet and cold, they are among the most beneficial things for the body and are among the means of preserving health and energy and increasing strength. They are very beneficial to the liver and heart. If a drink combines these two characteristics, it provides nourishment and causes the food to reach all parts of the body in the most perfect manner.

Ibn Battal رَحِمَهُ ٱللَّهُ said: This indicates that seeking out delicious food and drink is permissible, and that this is something that good people do. It is proven that the verse *{O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors}* [al-Ma'idah 5:87] was revealed concerning those who wanted to refrain from delicious food.

Activities

1. Write a brief essay mentioning the foods and drinks that the Prophet ﷺ liked.

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2. Based on your study of this section, find evidence to prove how human the Prophet ﷺ was.

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3. The Prophet ﷺ combined many things when it came to food and drink. Give some examples of that, explaining the reason for these combinations.

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The Prophet's love of certain places

Makkah

It was narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ said of Makkah: **«What a good city you are, and how dear you are to me. Were it not that my people expelled me from you, I would not have lived anywhere else.»** Narrated and classed as hasan by at-Tirmidhi.

It was narrated that Abdullah ibn Adiy ibn al-Hamra said: I saw the Messenger of Allah ﷺ standing in al-Hazwarah [a place in Makkah] saying: **«By Allah, you are the best land of Allah, the most beloved land of Allah to Allah. Were it not that I was expelled from you, I would not have left.»** Narrated by Ahmad, at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

This clearly proves that the Prophet ﷺ loved Makkah, which is Umm al-Qura (the Mother of Cities), al-Balad al-Haram (the sacred land), al-Balad al-Amin (the safe land), and Bakkah.

It also indicates that Makkah is the best of all places on earth and the most beloved to the Messenger of Allah ﷺ. Hence the majority of scholars determined that it is better than Madinah, in contrast to the view of Imam Malik رَحِمَهُ اللَّهُ.

Note: it was narrated that when the Prophet ﷺ left Makkah for Madinah, he said: **«O Allah, you know that they have expelled me from the dearest of lands to me, so cause me to dwell in the dearest of lands to You.»** But this is an odd (munkar) and fabricated (mawdu) hadith, and the scholars are unanimously agreed that it is odd and fabricated.

Madinah (at-Tayyibah)

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: When we came to Madinah, it was disease-ridden [that is, a place where people, especially strangers and newcomers, would fall sick]. So Abu Bakr, Bilal and Aamir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُمْ fell sick.

When the Messenger of Allah ﷺ saw his Companions falling sick, he said: **«O Allah, make Madinah dear to us as You made Makkah dear to us, or even dearer. Make it healthy, bless its saa' and mudd [units of measurement] for us, and transfer its fever to al-Juhfah.»** Narrated by al-Bukhari.

The Prophet ﷺ asked his Lord عَزَّ وَجَلَّ to make Madinah dear to them, and Allah answered his prayer.

Because of the Prophet's love for Madinah, he would make his mount go faster when he saw it

In al-Bukhari, it is narrated from Anas رَضِيَ اللَّهُ عَنْهُ that when the Prophet ﷺ returned from a journey, when he saw the walls of Madinah, he would make his mount go faster, because of his love for the city.

Ibn Hajar said: This hadith is indicative of the virtue of Madinah, and indicates that it is prescribed to love one's homeland and to long for it.

Mount Uhud

It was narrated that Abu Humayd said: We set out with the Messenger of Allah ﷺ on the campaign to Tabuk. And he quoted the hadith, in which he said: Then we started our journey back to Madinah, and when we approached the city, [the Prophet ﷺ] said: **«This is Tabah.»** And when he saw Uhud, he said: **«This is a mountain that loves us and we love it.»** Agreed upon.

An-Nawawi said: The correct view is that what is meant is that Uhud loves us in a real sense; Allah عَزَّ وَجَلَّ has given it a sense of awareness that enables it to love, as He says: *{and there are some of them [i.e., stones] that fall down for fear of Allah}* [al-Baqarah 2:74]. Similarly, the dried-up palm trunk groaned, and the pebbles glorified Allah, and the rock ran away with the garment of Musa عَلَيْهِ السَّلَامُ. And our Prophet ﷺ said: **«I know a rock in Makkah that used to greet me with salam.»** And the foreleg of the sheep spoke to him. And Allah عَزَّ وَجَلَّ says: *{And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting}* [al-Isra 17:44]. The correct view concerning the meaning of this verse is that everything glorifies Allah in a real sense, according to its nature, but we do not understand it. This and similar reports confirm the view that we favour and that was favoured by the scholars regarding the meaning of this hadith, that Uhud loves us in a real sense.

The Prophet's love of certain times

Setting out on a campaign on a Thursday

It was narrated that Ka'b ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ set out on the campaign to Tabuk on a Thursday, and he liked to set out on Thursdays. Narrated by al-Bukhari.

His choice of Thursday for setting out on campaign may be interpreted in several ways:

- **The first interpretation** is that it is a blessed day on which people's deeds are taken up to Allah عَزَّ وَجَلَّ, and his journeys were all for the sake of Allah and in Allah's cause, so he liked to do righteous deeds that would be taken up to Him on that day.
- **The second interpretation** is that it is the highest-numbered day of the week [The Arabic name for Thursday, Yawm al-Khamees, means "Day Five"].
- **The third interpretation** is that he regarded Thursday (Yawm al-Khamees) as an auspicious day on which to set out. It was his Sunnah to regard good names as auspicious, and the word khamees, which refers to Thursday, may also mean "army" because the army was composed of five parts. So he regarded that as a good sign, that Allah would protect him and his troops.

Among the months, he liked Shaban

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The dearest of months in which the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ liked to fast was Shaban; in fact he used to connect it to Ramadan. Narrated by an-Nasai; classed as sahih by al-Albani.

Activities

1. Did the Prophet's love for Makkah stem from human nature or was it something that was prescribed as part of religion?

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2. Can inanimate objects love or hate? Give evidence for what you say.

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3. Give examples of the Prophet's love for Madinah.

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4. In this section, an odd, fabricated hadith is quoted. What is meant by that, and to what extent can it be accepted and put into practice in Islamic teachings?

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The garment that the Prophet ﷺ liked best was the qamees (chemise)

It was narrated that Umm Salamah رضي الله عنها said: The garment that the Prophet ﷺ liked best was the qamees (chemise). Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

One of the scholars said: Qamees (chemise) is a name given to any tailored garment that has two sleeves and a neck hole. It is known nowadays by various names that differ from one country or region to another.

The Prophet ﷺ liked to wear it more than other garments such as the rida [cloak or upper garment] and izar [waist wrapper or lower garment], because it is more concealing and easier to wear, as the rida and izar need to be tied and untied, unlike the qamees. Hence he preferred to wear it.

White garments

It was narrated that Samurah ibn Jundub رضي الله عنه said: The Messenger of Allah ﷺ said: **«Wear white garments, for they are purer and better; and shroud your dead in them.»** Narrated by Ahmad, at-Tirmidhi and an-Nasai; classed as sahih by al-Albani.

Another of the things that the Prophet ﷺ loved in this world was perfume.

It was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ said: **«In this world, women and perfume have been made dear to me, and my delight and comfort are in prayer.»** Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

This hadith indicates that the Messenger ﷺ loved perfume. He had a vessel of perfume from which he would put on perfume. Narrated by Abu Dawud; classed as sahih by al-Albani.

The Prophet's pleasant fragrance was natural, even when he did not put on perfume, yet he would still use perfume most of the time, to enhance his good fragrance, because he used to meet the angels and sit with the Muslims.

He was known by his pleasant fragrance when he came and went. Ibn Hajar said: Abu Ya'la and al-Bazzar narrated with a sahih isnad from Anas رضي الله عنه that when the Messenger of Allah ﷺ passed through one of the streets of Madinah, the fragrance of musk would be noticed, and it would be said: The Messenger of Allah ﷺ has passed by.

Good omens and optimism

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ liked good omens and optimism, and he disliked bad omens and pessimism. Narrated by Ibn Majah; classed as sahih by al-Albani.

The original meaning of tafa'ul (translated above as good omens or optimism) is a good word heard by one who is sick, so it raises his hope of recovery from his sickness, or a good word heard by one who has lost something, so it raises his hope of finding it. So if he heard a man saying "Yaa Wajid (lit. O finder; Wajid is also a man's name)" he would feel optimistic, and if a sick person heard someone saying "Yaa Saleem (lit. O one in good health; Saleem is also a man's name)," he would feel optimistic.

It was narrated from Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ would like, if he went out on some errand, to hear someone saying, "Yaa Rashid (lit. O guided one), Yaa Najeeh (lit. O successful one)." Narrated by at-Tirmidhi; classed as sahih by al-Albani.

"Yaa Rashid (lit. O guided one)" – the guided one is the one who has found the straight path.
"Yaa Najeeh (lit. O successful one)" – the successful one is the one whose need has been met.

Al-Hafiz Ibn Hajar said: The Prophet ﷺ liked optimism because pessimism is thinking negatively of Allah عَزَّ وَجَلَّ for no good reason, whereas optimism is thinking positively of Him, and the believer is enjoined to think positively of Allah in all situations.

Starting on the right in all things

So the Prophet ﷺ would eat and drink with his right hand, give and take with his right hand, and start on the right in all good things. So he would start on the right when entering the mosque, putting on his shoes, purifying himself and combing his hair, and he would sleep on his right side.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his shoes. Narrated by al-Bukhari and Muslim.

Al-Bukhari narrated that the Prophet ﷺ liked to start on the right as much as he could in all his affairs.

The words "as much as he could" indicate that one should adhere to this practice so long as there is no impediment to doing so.

The words "in all his affairs" mean in every good action, such as eating, drinking, getting dressed, and so on; it does not refer to actions that are regarded as unpleasant and dirty. In that case, he used his left hand or started on the left, such as cleaning himself after relieving himself, entering the outhouse, and removing mucus and other unclean things.

This principle is applicable in all situations, according to Islamic teachings. With regard to that which is regarded as honourable, such as entering the mosque and putting on clothing, it is recommended to start on the right. As for the opposite, such as entering the washroom, leaving the mosque and taking off clothing, it is recommended to start on the left.

The Prophet ﷺ liked consistency in doing righteous deeds

It was narrated that Masruq said: I asked Aisha رضي الله عنها: Which deed was dearest to the Prophet ﷺ? She said: That which was done consistently. Agreed upon.

It was narrated that Alqamah said: I asked Aisha رضي الله عنها: What was the practice of the Messenger of Allah ﷺ? Did he single out any particular day for any acts of worship?

She said: No; every act of worship he did, he would do it consistently. Narrated by Abu Dawud; classed as sahih by al-Albani.

Ibn al-Jawzi said: He loved deeds that were done consistently for two reasons:

The first reason was that the one who gives up a good deed after starting to do it is like one who turns away after showing devotion, so he is blameworthy.

The second reason was that the one who does a good deed consistently is showing devotion constantly, and the one who shows devotion every day at a particular time is not like one who shows devotion for one whole day then gives up.

The Prophet's love of prayer

It was narrated from Anas رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«In this world, women and perfume have been made dear to me, and my delight and comfort are in prayer.»** Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to say to Bilal رَضِيَ ٱللَّهُ عَنْهُ: **«O Bilal, give the iqamah for prayer, and let us find our joy and comfort in it.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

When something upset the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he would pray. Narrated by Ahmad and Abu Dawud; classed as hasan by al-Albani.

Ibn al-Qayyim said: With regard to prayer, its effect in bringing joy to the heart, energizing it and making it feel at ease, happy and content is immense.

Activities

1. **What is the Islamic principle with regard to starting on the right or on the left?**

.....

2. **In a brief essay, discuss the ruling on pessimism, and the difference between it and optimism.**

.....

3. **Why did the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ like to be consistent in doing good deeds?**

.....

4. **Why is prayer the greatest of all good deeds after the twin declaration of faith (ash-shahadatayn)?**

.....

What the Prophet ﷺ hated

The Prophet ﷺ would feel resentment or hatred like any other human being, but his hatred was only for Allah and for the sake of Allah, unlike ordinary people, who feel resentment for personal reasons, or on the basis of whims and desires, and the like.

The Prophet's hatred of lying

Aisha رضي الله عنها said: No trait was more hateful to the Messenger of Allah ﷺ than lying. A man would tell lies in the presence of the Prophet ﷺ, and he would continue to feel upset with him until he came to know that the man had repented from that. Narrated by Ahmad; classed as sahih by al-Albani.

This report highlights how much the Prophet ﷺ hated lies; he would discipline the one who did that and rebuke him so that he would not do it again.

Lying is one of the most hateful of traits, because it causes a great deal of harm and because of the mischief and turmoil that result from it.

The Prophet's dislike of bad attitudes

It was narrated that Abu Tha'labah al-Khushani رضي الله عنه said: The Messenger of Allah ﷺ said: **«The dearest of you to me and the closest of you to me in the Hereafter are the best of you in attitude, and the most hateful of you to me and the furthest of you from me in the Hereafter are the worst of you in attitude.»** Narrated by Ahmad; classed as sahih by al-Albani.

The one who has a bad attitude is hateful to Allah and to the Prophet ﷺ, and will in fact be the furthest of the people from him in the Hereafter.

The Prophet's dislike of superstition

It was narrated from Muawiyah ibn al-Hakam as-Sulami رَضِيَ ٱللَّهُ عَنْهُ that he said to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: O Messenger of Allah, I have only recently become Muslim. Allah has brought Islam, but among us there are some men who are superstitious.

He said: **«That is something that they feel in their hearts; it should not prevent them from doing anything.»**

According to one report: **«It should not stop you from doing anything.»** Narrated by Muslim.

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked superstition. Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

Superstition refers to feeling pessimistic because of something that one sees or hears, or because of a particular time or a particular number and the like. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked it because pessimism is thinking negatively of Allah عَزَّ وَجَلَّ.

Forms of superstition include regarding a particular person, garment, street or day as unlucky.

The Prophet's dislike of garlic because of its smell

It was narrated that Jabir ibn Samurah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stayed with Abu Ayub, and whenever the latter made any food, he would send some to him. One day, he sent some food to him, but the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not eat any of it.

When Abu Ayub saw the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he asked him about that, and the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is garlic in it.»**

Abu Ayub said: O Messenger of Allah, is it haram?

He said: **«No, but I dislike it because of its smell.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

An-Nawawi رَحِمَهُ ٱللَّهُ said: This clearly indicates that garlic is permissible, and there is scholarly consensus on that, but it is disliked (makruh) for the one who wants to go to the mosque, or attend a gathering that is not in the mosque, or speak to prominent figures. The ruling on garlic also applies to anything that has an offensive smell.

That includes coming to the mosque when one smells of cigarettes or has the odour associated with some jobs that create unpleasant smells, or the odour of some foods that have unpleasant smells.

The Prophet's dislike of hot drinks

It was narrated that Uqbah ibn Aamir رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked hot drinks. Narrated by Ahmad; classed as sahih by al-Arna'ut.

Rather the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ liked drinks that were cold and sweet, as noted above.

The Prophet's dislike of people standing up for him:

It was narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: No person was more beloved to them than the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, yet when they saw him, they did not stand up, because they knew that he disliked that. Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked people to stand up for him, because of his humility before his Lord, and in order to differ from the custom of the arrogant people and tyrants.

Standing may be divided into three categories:

- Standing at a man's head when he is sitting. This is what tyrants do, and it is proven that it is not allowed, unless that is done to annoy the disbelievers.
- Standing up for someone when he returns from a journey and the like. There is nothing wrong with that.
- Standing up for someone when seeing him. There is a difference of scholarly opinion concerning this. The view that is most likely to be correct is that the prohibition and warning on that is limited to the one who feels pleased when the people stand up for him, because in that there is an element of self-aggrandizement. Otherwise it is permissible.

The Prophet's dislike of anyone walking behind him

This is proven by the hadith of Abdullah ibn Amr رَضِيَ ٱللَّهُ عَنْهُمَا, who said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ disliked anyone to walk behind him; rather he liked them to walk on his right and his left. Narrated by al-Hakim; classed as sahih by al-Albani.

He did not like to walk in front of the people; rather he liked to walk in the middle of the group or at the back, out of humility before Allah, and so that he could watch the actions of his Companions in order to teach them proper Islamic etiquette.

It was narrated that Jabir ibn Abdillah رضي الله عنهما said: When the Prophet ﷺ walked, his Companions walked in front of him and left his back for the angels. Narrated by Ibn Majah; classed as sahih by al-Albani.

The Prophet's dislike of food being taken from the middle of the platter

It was narrated from Ubaydullah ibn Ali ibn Abi Rafi that his grandmother said: The Messenger of Allah ﷺ disliked food to be taken from the middle of the platter. Narrated by at-Tabarani in al-Kabeer; classed as hasan by al-Albani.

According to another hadith: **«The blessing (barakah) descends in the middle of the food, so eat from the edges, and do not eat from the middle.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Ash-Shawkani said: This indicates that it is prescribed to eat from the edges of the platter before the middle.

Activities

1. **Having a bad attitude is regarded as blameworthy according to Islamic teachings. What advice would you give the Muslim in that regard?**
2. **We have spoken above about optimism. Write a brief essay regarding the ruling on pessimism and superstition, and modern forms thereof.**
3. **What is the ruling on eating garlic, and what is blameworthy in that regard? Do other offensive smells come under the same ruling?**
4. **List the categories of standing up for people. Why did the Prophet ﷺ dislike people standing up for him?**
5. **List some of the etiquettes of eating.**

The Prophet's weeping

The Prophet ﷺ did not weep only because of grief or sorrow; rather he also wept for other reasons.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: The Prophet ﷺ sometimes wept out of compassion for the deceased, sometimes out of concern and pity for his ummah, sometimes out of fear of Allah, and sometimes when hearing the Quran, which was weeping out of longing, love and awe, accompanied by fear and concern.

The Prophet ﷺ said when his son Ibrahim died: **«The eye weeps and the heart grieves, but we do not say anything but that which pleases our Lord. And indeed we are grieved by your departure, O Ibrahim.»** Narrated by al-Bukhari and Muslim.

This combination of being human and being a Messenger made the Prophet's human qualities the best and most sublime example for people to follow.

The Prophet's weeping in the prayer

It was narrated from Mutarrif that his father said: I came to the Prophet ﷺ when he was praying, and heard a sound like that of boiling water coming from his chest – meaning that he was weeping. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

This was because of his perfect fear and humility before his Lord.

This indicates that the Quran is the greatest remedy for hardheartedness, if the Muslim reads it with contemplation, reflecting on its verses.

It also indicates that weeping does not invalidate the prayer, whether the sound sounds like vocalization or not. Shaykh al-Islam said: This is not described as speaking in the language in which the Prophet ﷺ addressed us, so it is not included in the general meaning of the prohibition on speaking whilst praying.

The Prophet's weeping when hearing the Quran, even when that was not in prayer

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Prophet ﷺ said to me: **«Recite Quran to me.»**

I said: O Messenger of Allah, should I recite it to you when it was to you that it was revealed?

He said: **«Yes.»**

So I recited Surat an-Nisa, until I came to this verse: *{So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness}* [an-Nisa 4:41].

He said: **«That's enough.»**

I turned to him and saw his eyes streaming with tears. Narrated by al-Bukhari and Muslim.

Al-Hafiz said: What appears to be the case is that he wept out of compassion towards his ummah, because he knew that he would inevitably testify concerning them on the basis of their deeds, and their deeds may not be righteous, which would lead to them being punished.

The Prophet's weeping at the graveside

It was narrated that al-Bara ibn Azib رَضِيَ ٱللَّهُ عَنْهُ said: We were with the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ at a funeral. He sat at the graveside and wept so much that the ground became wet. Then he said: **«O my brothers, for the like of this make preparations.»** Narrated by Ibn Majah; classed as hasan by al-Albani.

In other words: For the like of the day on which one of you is lowered into his grave, let him prepare provision.

The Prophet's weeping out of compassion and fear for his ummah

It was narrated from Abdullah ibn Amr ibn al-As رَضِيَ ٱللَّهُ عَنْهُمَا that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited the verse in which Allah عَزَّ وَجَلَّ tells us that Ibrahim said: *{My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful}* [Ibrahim 14:36] and the verse in which He tells us that Isa عَلَيْهِ ٱلسَّلَامُ said: *{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise}* [al-Ma'idah 5:118], then he raised his hands and said: **«O Allah, my ummah, my ummah!»** and he wept.

Allah عَزَّ وَجَلَّ said: O Jibreel, go to Muhammad – and your Lord knows best – and ask him: What made you weep?

So Jibreel عَلَيْهِ ٱلسَّلَامُ went to him and asked him, and the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told him what he had said, although Allah knows best.

Allah said: O Jibreel, go to Muhammad and say: We will make you pleased concerning your ummah and not displeased. Narrated by Muslim.

An-Nawawi said: This hadith includes many lessons, including the following:

It highlights the Prophet's utmost care for his ummah and his concern for their well-being.

It contains great glad tidings for this ummah – may Allah عَزَّ وَجَلَّ increase it in honour – of what Allah عَزَّ وَجَلَّ has promised it when He said: "We will make you pleased concerning your ummah and not displeased." This is one of the most hopeful hadiths for this ummah, if not the most hopeful.

The Prophet's weeping when visiting his mother's grave

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ visited his mother's grave and wept, making those around him weep too.

He said: **«I asked my Lord for permission to pray for forgiveness for her, and He did not give me permission. I asked Him for permission to visit her grave, and permission was granted to me. So visit the graves, for they will remind you of death.»** Narrated by Muslim.

This visit occurred when the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ passed by al-Abwa during the Umrah of al-Hudaybiyyah. Al-Abwa is between Makkah and Madinah, closer to Madinah.

Al-Qadi Iyad said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wept because of his mother's not having lived until his mission began so that she could believe in him.

Activities

1. **Weeping is something natural for human beings. What are the rulings on it, with evidence?**

.....

2. **Based on what you have read in this section, explain how Islam cares for human nature.**

.....

3. **Describe how compassionate the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was towards his ummah.**

.....

4. **What should the Muslim's attitude be towards disbelieving parents?**

.....

The Prophet's smile and laughter

Our Messenger ﷺ always had a radiant smile. When he met people with a smile, he captivated their hearts, and people would feel completely inclined towards him and would be very happy to see him.

The Prophet's smile and laughter were by way of showing kindness and gentleness to his wives and his Companions, or by way of joining in their rejoicing, or smiling to confirm something that had been said, or by way of expressing happiness and joy at something that he witnessed, or by way of showing amazement, or when he heard something funny or saw something that made him happy, and other reasons.

How the Prophet ﷺ laughed and smiled

It was narrated that Abdullah ibn al-Harith رضي الله عنه said: The laughter of the Messenger of Allah ﷺ was no more than a smile. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated that Aisha رضي الله عنها said: I never saw the Prophet ﷺ laughing so much that I could see his uvula; rather he only smiled. Narrated by al-Bukhari and Muslim.

These hadiths indicate that the laughter of the Prophet ﷺ was a smile, and no more than that.

This was true in most cases, but on some occasions he smiled so broadly that his molars could be seen, and that could hardly have been except when laughing.

Al-Hafiz Ibn Hajar said: What appears to be the case, when all the hadiths are taken into consideration, is that in most cases the Prophet ﷺ did not go beyond a smile, and perhaps he would on occasion go beyond that and laugh. What is disliked (makruh) with regard to laughing is laughing a great deal and going to extremes in that, because that leads to a loss of dignity.

The Prophet's laughter at home with his family

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ came back from the campaign to Tabuk, or Khaybar, and there was a curtain over her niche (a recessed space in the wall, like a shelf). The wind blew and lifted the curtain, uncovering Aisha's dolls. He said: **«What is this, O Aisha?»** She said: My dolls. He saw among them a horse that had two wings made of cloth, so he said: **«What is this that I see in the midst of them?»** She said: A horse. He said: **«What is this on it?»** She said: Two wings. He said: **«A horse with two wings?»** She said: Have you not heard that Sulaiman had a horse with wings? And he laughed in such a way that I could see his molars. Narrated by Abu Dawud; classed as sahih by al-Albani.

How happy this laughter on the part of the Prophet ﷺ made his wife. What a good impact that playful talk had on their relationship.

Although Umar ibn al-Khattab رضي الله عنه was very strict and serious, he used to say: A man should be like a child with his family, but when his help is sought, then he should be a man.

Zayd ibn Thabit رضي الله عنه was very lighthearted at home, but when he went out, he was a man among men.

A Bedouin woman described her husband, who had died, by saying: By Allah, he used to laugh a lot when he was at home, but was very quiet when he was outside. He would eat whatever was available, and would not ask about that which was not available.

The Prophet ﷺ encouraged husbands to laugh and joke with their wives

The Prophet ﷺ said to Jabir ibn Abdillah رضي الله عنهما, when he got married: **«Why did you not marry a young woman who you could play with, and she could play with you, or you could laugh with her and she could laugh with you?»** Agreed upon.

When spouses play and laugh with one another, it fills their hearts with happiness, and fills the house with comfort and love, which strengthens the marital bond and deepens love and affection.

The Prophet's smiling by way of joining in with his Companions

It was narrated that Simak ibn Harb said: I said to Jabir ibn Samurah رَضِيَ ٱللَّهُ عَنْهُ: Did you sit with the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ? He said: Yes, a great deal. I sat with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ more than one hundred times. He did not get up from the place in which he had prayed Fajr until the sun rose, then when the sun had risen he would get up and leave.

At that time they used to talk and reminisce about things that had happened before Islam came; they would laugh and he would smile. Narrated by Muslim.

The Prophet's smiling when he saw how the women were in awe of Umar ibn al-Khattab رَضِيَ ٱللَّهُ عَنْهُ

It was narrated that Sa'd ibn Abi Waqqas رَضِيَ ٱللَّهُ عَنْهُ said: Umar ibn al-Khattab رَضِيَ ٱللَّهُ عَنْهُ asked permission to come in when there were some women with the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ who were asking too many questions of him, raising their voices over his.

When Umar asked permission to come in, they hastened to screen themselves.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave him permission, so he came in and found the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ smiling.

Umar said: May Allah always make you happy, O Messenger of Allah, may my father and mother be sacrificed for you.

He said: **«I am amazed at these women who were with me, and when they heard your voice they ran and hid.»**

Umar said: You are more deserving that they should be in awe of you, O Messenger of Allah.

Then he turned to them and said: O enemies of yourselves, do you feel more in awe of me than of the Messenger of Allah?

They said: You are harsh and rough and the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is not.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«O son of al-Khattab, by the One in Whose Hand is my soul, the Shaytan never meets you coming on one path but he takes a different path.»** Narrated by al-Bukhari and Muslim.

The Prophet's smiling at the one who had divorced his wife by zihar and had intercourse with her before offering expiation

It was narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that a man divorced his wife by zihar [that is, he said to her: "You are to me as my mother's back"], then he had intercourse with her before offering expiation for divorcing her by zihar.

He came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about that.

He said: **«What made you do that?»**

He said: O Messenger of Allah, I saw the whiteness of her shins in the light of the moon, and I could not control myself, so I had intercourse with her.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled and instructed him not to approach her again before he offered expiation. Narrated by Abu Dawud, at-Tirmidhi and Ibn Majah; classed as hasan by al-Albani.

This hadith indicates that it is haram for a man to have intercourse with his wife whom he had divorced by zihar before offering expiation for that. There is scholarly consensus on that, because Allah عَزَّ وَجَلَّ says, affirming that expiation is obligatory: *{... before they touch one another}* [al-Mujadilah 58:3]. If he does have intercourse with her, then the expiation is not waived, but it is not doubled either.

The Prophet's jokes and playful talk

Joking and playful talk are things that people like, as it refreshes their minds and makes them more able to focus on their work in earnest and with energy. There is nothing wrong with that, within the guidelines set out by Islamic teachings, and so long as no harm results from that. In fact it is required and encouraged. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to joke, but he never said anything except what was true.

Some of the Prophet's jokes

A man came to the Prophet ﷺ and asked him for a mount. The Messenger of Allah ﷺ said: **«We will give you the child of a she-camel to ride.»** The man said: O Messenger of Allah, what will I do with the child of a she-camel? The Messenger of Allah ﷺ said: **«Are camels born from anything other than she-camels?»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

It was narrated that Anas رضي الله عنه said: The Prophet ﷺ was the best of people in attitude. I had a brother called Abu Umayr. – He [the narrator] said: I think he was recently weaned. – When the Prophet ﷺ came, he said: **«O Abu Umayr, what happened to the nughayr?»** – referring to a small bird that the child used to play with. Narrated by al-Bukhari and Muslim.

Suhayb رضي الله عنه came to the Prophet ﷺ, when he had some dates and bread in front of him. The Prophet ﷺ said: **«Come closer and eat.»** So he began to eat some of the dates. The Prophet ﷺ said to him: **«There is some inflammation in your eye.»** He said: O Messenger of Allah, I eat (chew) with the other side. And the Prophet ﷺ smiled. Narrated by Ahmad and Ibn Majah; classed as hasan by al-Albani.

Awf ibn Malik al-Ashja'i رضي الله عنه said: I came to the Messenger of Allah ﷺ during the campaign to Tabuk, when he was in a small tent made of leather. I greeted him with salam and he returned the greeting, and said: **«Come in.»** I said: All of me, O Messenger of Allah? He said: **«All of you.»** And I entered the tent. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Activities

1. **What is the Sunnah to be followed by the Muslim with regard to laughing? What advice would you give to those who laugh a great deal?**
2. **Laughter is something that Allah has created in people. Discuss that in the light of the teachings of the Prophet ﷺ.**
3. **From sources other than what you have studied, give some examples of the jokes and playful talk of the Prophet ﷺ.**

The Prophet's anger

Anger is something that is natural in human beings. It is a praiseworthy characteristic when directed appropriately, at the right time, and is blameworthy otherwise.

The Prophet ﷺ would get so angry that his face would turn red, but this anger was not for the sake of some transient worldly matter, or for some personal issue; rather his anger was for the sake of Allah عَزَّوَجَلَّ.

Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah ﷺ did not seek vengeance for himself, unless the sacred limits had been transgressed, then he would seek vengeance for the sake of Allah. Narrated by al-Bukhari and Muslim.

The Prophet's anger when people disputed about the Quran

It was narrated that Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُمَا said: One day I came to the Messenger of Allah ﷺ at midday, and he heard the voices of two men who were arguing about a verse. The Messenger of Allah ﷺ came out to us, with an angry expression on his face, and said: **«Those who came before you were only destroyed because of their arguing about the Book.»** Narrated by Muslim.

What is required of the Muslim is to know that parts of the Quran confirm other parts, so if he is not sure about the meaning of something and is not able to understand it, he should realize that it is because of his lack of understanding, so he should refer the matter to Allah and His Messenger ﷺ. If he does not have sufficient knowledge to work it out himself, he should ask trustworthy scholars.

The Prophet's anger when people argued about the divine decree

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ came out to us when we were arguing about the divine decree (predestination). He became so angry that his face turned red, and he said: **«Is this what you have been commanded to do? Is this what I have been sent to you with? Is this what you were created for? Are you using one part of the Quran against another? Those who came before you were only destroyed when they argued about this matter. I urge you not to argue about it.»** Narrated by at-Tirmidhi and Ibn Majah; classed as hasan by al-Albani.

The Prophet ﷺ only got angry because the divine decree is one of the secrets that Allah عَزَّ وَجَلَّ has kept to Himself, and seeking to understand the secrets of Allah is not allowed. Moreover, if someone begins to look into that, there is no guarantee that he will not end up becoming a Qadari (one who denies the divine decree and predestination) or a Jabari (one who denies that man has free will).

The issue of the divine decree is one of the most serious and mysterious of issues, as Ali رَضِيَ اللَّهُ عَنْهُ said: The divine decree (predestination) is a secret that Allah has kept from His creation, so do not waste your effort discussing it.

Hence the Prophet ﷺ said: **«If the divine decree (predestination) is mentioned, then keep quiet.»** Narrated by at-Tabarani; classed as hasan by al-Albani.

The Prophet's rejoicing

Allah عَزَّ وَجَلَّ created humankind, and He created in them natural characteristics, traits and inclinations which make them appreciate the blessings that Allah has bestowed upon them.

One of these characteristics is joy. Allah عَزَّ وَجَلَّ says: *{Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate"}* [Yunus 10:58]. That is, in what has come to them from Allah of guidance and true religion let them rejoice, for that is more deserving of being a cause for joy. The Prophet ﷺ would feel joy and happiness, like any other human, but his rejoicing in Islam was his greatest joy.

The Prophet's rejoicing when Aisha's innocence was proven

Aisha رَضِيَ اللَّهُ عَنْهَا said, telling the story of the slander against her (al-ifk): At that moment, revelation came down to the Messenger of Allah ﷺ, so we fell silent. As soon as the revelation ended, the Messenger of Allah ﷺ began to smile, and the first thing he said was: **«O Aisha, Allah has declared you innocent»**– that is, in what He sent down of Quran. Narrated by al-Bukhari and Muslim.

The Prophet ﷺ rejoiced at Aisha's choosing him, when the verse instructing him to give his wives the choice was revealed

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: When the Messenger of Allah ﷺ was instructed to give his wives the choice, he began with me. He said: **«O Aisha, I want to say something to you, but do not hasten to make any decision concerning it without consulting your parents.»** I said: What is it? He recited to me the verses: *{O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward"}* [al-Ahzab 33:28-29].

I said: Do I need to consult my parents concerning you, O Messenger of Allah? Rather I choose Allah and His Messenger and the home of the Hereafter. And the Messenger of Allah ﷺ rejoiced at that. Narrated by Muslim.

The Prophet's rejoicing when some people of high status became Muslim

He rejoiced when Adiy ibn Hatim رَضِيَ اللَّهُ عَنْهُ became Muslim, when Adiy came to him and said to him: I have come as a Muslim.

He said: I saw his face shining with joy. Narrated by at-Tirmidhi; classed as hasan by al-Albani.

The Prophet's rejoicing when the truth became evident

The Prophet ﷺ rejoiced when the truth became evident and the sound attribution of Usamah ibn Zayd رضي الله عنه to his father was confirmed.

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ came in one day looking happy, with his face radiant with joy.

He said: **«O Aisha, did you not see that Mujazziz al-Mudliji** – who was able to detect family likenesses – **came in and saw Usamah ibn Zayd and Zayd, who had a blanket over them that covered their heads and left their feet showing. He said: These feet belong to one another.»** Narrated by al-Bukhari and Muslim.

During the Jahiliyyah they had cast aspersions on the paternity of Usamah ibn Zayd رضي الله عنه, because of the closeness of Usamah and his father to the Messenger of Allah ﷺ, so as to cause annoyance to him, because Usamah was very black, and his father Zayd was whiter than cotton. So when Mujazziz said what he said, despite the differences in their colour, the Prophet ﷺ was very happy about that, because his words were sufficient to ward off those aspersions, as the people would believe that.

Prostration of gratitude (sujud ash-shukr)

It was the Prophet's practice, when there came news that made him happy, to prostrate to Allah in gratitude. It was narrated from Abu Bakrah رضي الله عنه that when good news or glad tidings came to the Prophet ﷺ, he would prostrate in gratitude to Allah. Narrated by Abu Dawud, at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

What is referred to here is matters of great significance, which rarely happen. This does not refers to regular events, because it cannot be said of regular events "when [news] came to him."

Activities

1. There was something in common between the anger and joy of the Prophet ﷺ. Explain that.

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2. Why did the Prophet ﷺ become angry when the Sahabah رضي الله عنهم argued about the Quran? What should the Muslim's attitude towards that be?

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3. How did the polytheists make the Messenger of Allah ﷺ angry? Give some clear examples from the Sunnah.

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4. Write a brief essay about the prostration of gratitude.

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The Prophet's contemplation

Contemplation, reflection and thinking, and focusing on that which will strengthen one's faith and religious commitment, and paying attention to one's wellbeing in this world are among the important acts of worship that are enjoined and encouraged by Islamic teachings. That is because these things are like a torch that lights the flame of faith in the heart.

There are many texts in the Quran which speak of contemplation, commend it and enjoin it, such as the following: *{If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought}* [al-Hashr 59:21].

{Thus Allah makes clear to you the verses [of revelation] that you might give thought} [al-Baqarah 2:219].

{So relate the stories that perhaps they will give thought} [al-A'raf 7:176].

The Messenger of Allah ﷺ would get up at night, look at the sky and reflect. It was narrated from Abdullah ibn Abbas رضي الله عنهما that he stayed overnight with the Prophet ﷺ one night. The Prophet of Allah ﷺ got up at the end of the night, went outside and looked at the sky, then he recited this verse from [Surat] Aal Imran: *{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day}* [Aal Imran 3:190], until he reached the words, *{then protect us from the punishment of the Fire}* [Aal Imran 3:191]. Then he went back to the house, cleaned his teeth with the siwak and did wudu, then he stood and prayed. Then he lay down, then he got up and went outside, and looked at the sky, and recited this verse again, then he went back, cleaned his teeth with the siwak and did wudu, then he stood and prayed. Narrated by al-Bukhari and Muslim.

An-Nawawi رحمه الله said: This indicates that it is encouraged to recite these verses when waking up at night, whilst also looking at the sky, because that is conducive to reflection. If one falls asleep again, then wakes up and goes out, it is encouraged to recite these verses that are mentioned in the hadith.

Sometimes he got up at night to reflect on one of the verses of Allah

It was narrated that Abu Dharr رضي الله عنه said: The Messenger of Allah ﷺ prayed one night, reciting one verse until morning came, repeating it in every rakah: *{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You Who is the Exalted in Might, the Wise}* [al-Ma'idah 5:118]. Narrated by Ahmad, an-Nasai and Ibn Majah; classed as sahih by al-Albani.

Ibn al-Qayyim said: This was the practice of the early generations. One of them would recite a verse [in every rakah] until morning came.
An-Nawawi said: A group of the early generations spent the night reciting a single verse, repeating it [in every rakah] until morning came.

Sometimes the Prophet ﷺ would weep when reflecting on the meanings of some verses

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Prophet ﷺ said to me: **«Recite Quran to me.»**

I said: O Messenger of Allah, should I recite it to you when it was to you that it was revealed? He said: **«Yes.»**

So I recited Surat an-Nisa, until I came to this verse: *{So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness}* [an-Nisa 4:41].

He said: **«That's enough.»**

I turned to him and saw his eyes streaming with tears. Narrated by al-Bukhari and Muslim.

The Prophet's beard turned grey because of his intense reflection on the verses of Allah

It was narrated that Ibn Abbas رضي الله عنهما said: Abu Bakr said: O Messenger of Allah, you have turned grey! He said: **«Hud, al-Waqi'ah, al-Mursalat, Amma yatasa'alun [Surat an-Naba] and Idha ash-shamsu kuwwirat [Surat at-Takweer] have turned me grey.»**

Narrated by at-Tirmidhi; classed as sahih by al-Albani.

At-Teebi said: That is because of what these surahs mention of the horrors of the Day of Resurrection.

Activities

1. There are many texts of the Quran which call for contemplation and reflection. Quote from memory three texts which speak of that.

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2. Give some examples of situations in which the Prophet ﷺ contemplated.

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3. What was the custom of the early generations in reflecting upon the verses of the Quran?

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The Prophet's grief

Every ordinary human will inevitably experience feelings of grief, when there is cause for that, because grief is something innate in man, like joy, pain, anger, contentment and so on. It is a natural emotion that is quite normal for humans in this world.

The Prophet, like any other human being, felt grief, as Allah عَزَّوَجَلَّ says: *{We know that you, [O Muhammad], are saddened by what they say}* [al-An'am 6:33]. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ felt grief in various situations:

The Prophet's grief when the revelation ceased

Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The precursor of the revelation that came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was true dreams; he never saw a dream but it came true like the break of dawn. Then seclusion was made dear to him, and he used to go to the cave of Hira and devote himself to worship there, before coming back to his family to collect more provisions. Then he would go back to Khadijah to collect more provisions. (This went on) until the truth came to him suddenly when he was in the cave of Hira.

The angel came and said, "Read!" The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, **«I am not a reader.»**

… Then the revelation ceased for a while, and the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was filled with grief. Narrated by al-Bukhari and Muslim.

Ibn Hajar said: The (temporary) cessation of revelation was important because it allowed for a gradual introduction of revelation, so that the Prophet could become accustomed to receiving revelation before he began his mission. But he was distressed by its cessation, because Allah had not yet told him, "You are a Messenger from Allah, sent to His slaves." So he was worried in case that was something that had started but had not been fully explained. Thus he grieved for that reason, until he was gradually prepared to carry the burden of prophethood and bear with patience the burden of what he was going to receive. Then Allah bestowed upon him a great deal of knowledge.

The Prophet's grief at the killing of Zayd ibn Harithah, Ja'far and Ibn Rawahah رضي الله عنهم at the Battle of Mu'tah

It was narrated that Aisha رضي الله عنها said: When news reached the Prophet صلى الله عليه وسلم of the killing of Ibn Harithah, Ja'far and Ibn Rawahah, he sat down and grief could be seen in his expression, as I was looking through a crack in the door. Agreed upon.

With regard to the phrase "grief could be seen in his expression", at-Teebi said: It is as if he was suppressing his grief, but there appeared of it that which could not be avoided, because it is human nature.

This hadith indicates that the appearance of grief in a person's expression when a calamity befalls him does not mean that he is not exercising patience and accepting the divine decree, if his heart is at peace.

The Prophet's concerns

The greatest of the Prophet's concerns was his concern that people should enter the religion of Islam, until Allah said to him: *{Then perhaps you would destroy yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow?}* [al-Kahf 18:6] and *{Perhaps, [O Muhammad], you would destroy yourself with grief that they will not be believers?}* [ash-Shu'ara 26:3].

As-Sa'di said: Because the Prophet صلى الله عليه وسلم was so keen that people should be guided, and he strove so hard to achieve that, he would rejoice greatly when people were guided, and would grieve and feel sad for the disbelievers who were astray, out of compassion and mercy towards them. So Allah instructed him not to worry for those who did not believe in this Quran.

The Prophet ﷺ felt concern for his ummah and their fate in the Hereafter

It was narrated from Abdullah ibn Amr ibn al-As رضي الله عنهما that the Prophet ﷺ recited the verse in which Allah عز وجل tells us that Ibrahim said: *{My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful}* [Ibrahim 14:36] and the verse in which He tells us that Isa عليه السلام said: *{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise}* [al-Ma'idah 5:118], then he raised his hands and said: **«O Allah, my ummah, my ummah!»** and he wept.

Allah عز وجل said: O Jibreel, go to Muhammad – and your Lord knows best – and ask him: What made you weep?

So Jibreel عليه السلام went to him and asked him, and the Messenger of Allah ﷺ told him what he had said, although Allah knows best.

Allah said: O Jibreel, go to Muhammad and say: We will make you pleased concerning your ummah and not displeased. Narrated by Muslim.

The Prophet's concern about prayer even when he was in his final sickness

Prayer is the final thing that the Prophet ﷺ advised the Muslims to pay attention to. It was narrated that Ali ibn Abi Talib رضي الله عنه said: The last words of the Messenger of Allah ﷺ were: **«The prayer, the prayer! Fear Allah with regard to those whom your right hands possess (that is, slaves).»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

The Prophet's concern about Tawhid and what nullifies it, whilst he was in the throes of death.

It was narrated that Aisha and Abdullah ibn Abbas رضي الله عنهم said: When the Messenger of Allah ﷺ was dying, he drew his khameesah [a striped cloth] over his face, then when he struggled for breath, he would uncover his face and say: **«May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship,»** warning against doing what they had done. Narrated by al-Bukhari and Muslim.

According to a report in as-Sahihayn, Aisha رضي الله عنها said: Were it not for that, his grave would have been made visible and accessible, but he feared that it would be taken as a place of worship.

Activities

1. From sources other than what you have studied here, mention two occasions on which the Prophet ﷺ felt grief.

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2. Why did the Prophet ﷺ grieve when the revelation ceased temporarily?

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3. Explain why the prayer is important, based on what you have studied in this chapter.

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4. What is the ruling on building mosques over graves? Explain that.

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Whoever studies the Noble Quran will find that it is filled with words that motivate people to obey Allah, by telling them of the reward for that in this world and the Hereafter, such as the verse in which Allah عَزَّوَجَلَّ says: *{And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth}* [al-A'raf 7:96].

The Prophet ﷺ followed a similar method, motivating people by mentioning the reward in this world and the Hereafter.

The Prophet's motivating people by mentioning reward in the Hereafter

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that a Bedouin came to the Prophet ﷺ and said: Tell me of a deed which, if I do it, I will enter Paradise.

He said: **«Worship Allah, not associating anything with Him, establish the obligatory prayers, pay the obligatory zakat and fast Ramadan.»** Narrated by al-Bukhari and Muslim.

Thus he motivated people to adhere to the pillars of Islam, by mentioning the consequences of that, which is that the one who does that will be one of the people of Paradise.

Another example of that is when he ﷺ said: **«Say 'Laa ilaaha illa Allah' (there is no god worthy of worship except Allah) and you will succeed.»** Narrated by Ahmad; classed as sahih by al-Albani.

Success here is general in meaning, and may be interpreted in two ways: in this world and the Hereafter. So whoever says 'Laa ilaaha illa Allah' will succeed in this world and the Hereafter.

The Prophet's motivating people to strive in jihad by mentioning Paradise

During the battle of Badr, the Prophet ﷺ said to them: **«Get up to Paradise as wide as the heavens and the earth.»** Umayr ibn al-Humam al-Ansari رَضِيَ ٱللَّهُ عَنْهُ said: O Messenger of Allah, Paradise as wide as the heavens and the earth?

He said: **«Yes.»**

He said: Good, good.

The Messenger of Allah ﷺ said: **«What makes you say, Good, good?»**
He said: Nothing, O Messenger of Allah, except the hope that I will be one of its people.
He said: **«You will be one of its people.»**
He took some dates out of his bag and started eating them, then he said: If I live until I finish eating these dates of mine, that will be a long life. So he threw aside the dates he had, then he fought until he was killed. Narrated by Muslim.
This highlights the importance and impact of motivating people, to the extent that Umayr hastened to fight, longing to enter Paradise, which was the reward that the Prophet ﷺ encouraged them to seek.

Another example of his motivating people by mentioning Paradise

The Prophet ﷺ motivated Abu Dharr رضي الله عنه to refrain from asking of people.
It was narrated that Abu Dharr رضي الله عنه said: The Messenger of Allah ﷺ accepted my oath of allegiance and said: **«Will you swear allegiance, and Paradise will be yours?»**
I said: Yes, and held out my hand. The Messenger of Allah ﷺ said, stipulating some conditions for me: **«That you will not ask people for anything.»** I said: Yes. He said: **«Not even your whip, if you drop it; rather you will dismount and pick it up yourself.»**
Narrated by Ahmad; classed as sahih by al-Albani.
The Prophet ﷺ motivated him by mentioning reward in the Hereafter, namely Paradise, to refrain from asking of people.

The Prophet's motivating people by mentioning reward in this world

Such as motivating them by mentioning long life and abundant provision. The Prophet ﷺ said: **«Whoever would like his provision to be increased and his life to be extended, let him uphold his ties of kinship.»** Narrated by al-Bukhari and Muslim.
In as-Sahihayn, it is narrated from Abu Qatadah رضي الله عنه that the Prophet ﷺ said during the battle of Hunayn: **«Whoever kills someone in battle and has proof of that, then his goods are his.»**
"Goods" here refers to what the slain man was carrying and had with him, such as clothing, weapons, a mount and so on.

The Prophet's motivating people by mentioning intangible rewards

Motivating may take the form of mentioning intangible rewards, such as attainment of virtue by one who does a certain deed, such as when the Prophet ﷺ said on the day of Khaybar: **«Tomorrow I shall surely give the banner to a man at whose hands victory will be granted; he loves Allah and His Messenger, and Allah and His Messenger love him.»**

All night, the people were wondering to which of them it would be given.

They came the following morning, each of them hoping that he would be given the banner. Narrated by al-Bukhari and Muslim.

The Prophet ﷺ motivated them by mentioning an intangible reward, which prompted each of them to wish and hope that he would be the one who would be given the banner, so that he might win the love of Allah عَزَّوَجَلَّ and His Messenger ﷺ. And it was Ali ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ who won that.

Activities

1. **In Islamic teachings, there are various ways of motivating people. Mention some examples of that.**
2. **One of the things that the Sufis say is that the sincere servant does not worship Allah out of hope for Paradise or fear of Hell! How would you respond to that?**
3. **Does striving for the sake of reward conflict with sincerity?**

The Prophet's discretionary punishments (ta'zeer)

Discretionary punishments vary according to what serves the greatest interest, because the purpose behind discretionary punishments is to discipline and deter. Some discretionary punishments take the form of verbal rebukes and chastisement; some take the form of detention; some take the form of banishment; and some take the form of corporal punishment.

The discretionary punishments of the Prophet ﷺ varied according to the offence or mistake committed by each individual.

One of the discretionary punishments of the Prophet ﷺ: removing evil by taking action

It was narrated from Abdullah ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ saw a gold ring on a man's hand, so he took it off and cast it aside, and said: **«Would one of you go and pick up a live ember of fire and hold it in his hand?»**

It was said to the man, after the Messenger of Allah ﷺ had left: Take your ring and benefit from it (by selling it).

He said: No, by Allah, I will never pick it up when the Messenger of Allah ﷺ has cast it aside. Narrated by Muslim.

Another example of this type of discretionary punishment

It was narrated that Abdullah ibn Amr رضي الله عنهما said: The Prophet ﷺ saw me wearing two garments that had been dyed with safflower [that is, dyed red with safflower], and he said: **«Did your mother tell you to wear these?»** I said: Should I wash them? He said: **«No; rather burn them.»** According to another report, he said: **«These are the garments of the disbelievers, so do not wear them.»** Narrated by Muslim.

This hadith indicates that imitating or resembling the disbelievers is prohibited in all cases, even if one did not intend to do that, because Abdullah رضي الله عنه did not intend to imitate the disbelievers. Yet despite that, the Prophet ﷺ rebuked him in this manner and disciplined him in this way.

The command to burn the garments was a punishment and a stern warning aimed at deterring him and others from doing a similar action.

The Prophet's discretionary punishment of shunning

It was narrated from Umm Salamah رضي الله عنها that the Prophet ﷺ swore that he would not go to some of his wives for a month. Narrated by al-Bukhari and Muslim.

This indicates that it is permissible to discipline one's wife by shunning her, if she commits an infraction that dictates that.

And Allah عز وجل said: *{forsake them in bed}* [an-Nisa 4:34].

Discretionary punishment by not returning greetings of salam

It was narrated that Ammar ibn Yasir رضي الله عنه said: I came to my family, and I had cracks in my hands, so they put saffron on my hands. The next day, I came to the Prophet ﷺ and greeted him with salam, but he did not return my greeting, and he said: **«Go and wash this off you.»** Narrated by Abu Dawud; classed as hasan by al-Albani.

This hadith indicates that there may be a discretionary punishment of not returning the greeting of salam for one who commits an infraction that is contrary to Islamic teachings, so as to alert him to his mistake.

It is narrated that saffron is prohibited for men. It was narrated that Anas رضي الله عنه said: The Prophet ﷺ forbade men to apply saffron to themselves. Narrated by al-Bukhari and Muslim.

Discretionary punishment by praying against those who commit some infractions

An example of that was narrated from Salamah ibn al-Akwa رضي الله عنه, who said that a man ate with his left hand in the presence of the Messenger of Allah ﷺ, so he said: **«Eat with your right hand.»** He said: I cannot. The Prophet ﷺ said: **«May you never be able to do that.»** And nothing prevented him from doing that except arrogance. He said: He was never able to lift his hand to his mouth after that. Narrated by Muslim.

This hadith indicates that it is permissible to pray against the one who goes against an Islamic ruling with no excuse.

Activities

1. There are several ways in which the Prophet ﷺ punished people at his discretion. Mention four of them in brief.

.....

.....

2. What do you understand from these words of the Prophet ﷺ: «These are the garments of the disbelievers, so do not wear them»?

.....

.....

3. Is it prescribed to impose discretionary punishments by taking action? Who is most qualified to do that?

.....

.....

The Prophet's rebuking

The character of the Messenger of Allah ﷺ was the Quran, as the Mother of the Believers Aisha رضي الله عنها said in response to a question. Hisham ibn Aamir said: O Mother of the Believers, tell me about the character of the Messenger of Allah ﷺ. She said: Do you not read the Quran? Hisham said: Of course. She said: The character of the Prophet of Allah ﷺ was the Quran. Narrated by Muslim.

Anas ibn Malik رضي الله عنه said: I served the Messenger of Allah ﷺ for ten years, and by Allah he never said to me "Uff" (a mild word of rebuke), and he never said to me regarding anything: Why did you do that? Why did you not do that? Narrated by al-Bukhari and Muslim.

Ten whole years, not ten days or ten months. It was a long time of ups and downs in which a person's mood could fluctuate, yet despite that, the Prophet ﷺ never criticized him or rebuked him.

This hadith indicates that one should not rebuke someone for something that has already happened, because there is an alternative to doing that, as it can still be done if there is a need for it. The Prophet ﷺ never said any word that was offensive or rude or foulmouthed; he ﷺ was far above doing such a thing. He was the purest and best of people, and the most perfect in attitude.

The Prophet ﷺ sometimes punished or rebuked people, or he would not say anything but displeasure could be seen in his face. And sometimes he would turn his face away, or his face would turn red [with displeasure]. All of that was by way of expressing disapproval when he saw something that was contrary to what Allah عز وجل has prescribed, and out of aversion towards it, by way of criticizing it, expressing dislike and teaching his Companions and the ummah after them.

Because of his good character, the Prophet ﷺ did not rebuke people a great deal

Allah عز وجل says: *{And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it [to her] and ignored a part}* [at-Tahreem 66:3].

The Messenger ﷺ refrained from telling his wife about some of the matters that she had disclosed, out of kindness in rebuking and disciplining the one who had disclosed it.

Sufyan ibn Uyaynah رَحِمَهُ ٱللَّهُ said: No man of noble character ever counted all the errors of anyone. Have you not heard the words of Allah عَزَّوَجَلَّ, *{he made known part of it [to her] and ignored a part}* [at-Tahreem 66:3]?

According to the hadith of Umm Zara': One of the women said, describing her husband: He comes in like a leopard and goes out like a lion, and if he sees something unexpected, he does not ask what happened.

She likened him, in his gentleness and heedlessness, to a leopard, and she described him as being like a lion when he went out, in his courage, toughness and gravitas.

"He does not ask what happened" – that is, he was very generous and often turned a blind eye, and he did not ask about what had disappeared of his wealth. If he brought something to his house, he did not ask about it after that, and he did not pay any attention to what he saw in his house of faults; rather he would forgive and overlook.

The Prophet's gentle rebuke of his wives رَضِيَ ٱللَّهُ عَنْهُنَّ

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would gently rebuke his wives on some occasions, when needed. Examples of that include the following:

- The report narrated by Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ, who said: Umar said: My Lord approved of what I suggested on three occasions. I said: O Messenger of Allah, why don't you take Maqam Ibrahim as a place of prayer? And I said: O Messenger of Allah, both righteous people and evildoers come to see you, so why don't you instruct the Mothers of the Believers to observe hijab? Then the verse of hijab was revealed. And I heard that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ rebuked one of his wives, so I went to them and said: Either you should stop or Allah will give His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wives better than you in your stead, until I came to one of his wives, who said: O Umar, is it the case that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ cannot admonish his wives, so that you come and admonish them? Then Allah revealed the words: *{Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and given to fasting - [ones] previously married and virgins}* [at-Tahreem 66:5]. Narrated by al-Bukhari.

It was narrated from Aisha رضي الله عنها that the Jews came to the Prophet ﷺ and said: As-saam alayka [death be upon you]. He said: **«Wa alaykum [and also upon you].»** Aisha said: As-saam alaykum (death be upon you), and may Allah curse you and be angry with you! The Messenger of Allah ﷺ said: **«Take it easy, O Aisha! You should be gentle, and beware of being harsh or rude.»** She said: Did you not hear what they said? He said: **«Did you not hear what I said? I repeated it back to them, and my prayer against them will be accepted, whereas their prayer against me will not be accepted.»** Narrated by al-Bukhari and Muslim.

The Prophet's rebuking of Usamah رضي الله عنه

Usamah ibn Zayd رضي الله عنهما said: The Messenger of Allah ﷺ sent us to al-Huraqah [a tribe] of Juhaynah. We attacked them early in the morning and defeated them. An Ansari man and I caught up with one of them, and when we overcame him, he said: 'Laa ilaaha illa Allah' (there is no god worthy of worship except Allah). The Ansari spared him, but I stabbed him with my spear and killed him. When we returned, news of that reached the Prophet ﷺ and he said to me: **«O Usamah, did you kill him after he said 'Laa ilaaha illa Allah'?»** I said: O Messenger of Allah, he only said that to protect himself. He said: **«Did you kill him after he said 'Laa ilaaha illa Allah'?»** And he kept repeating it, until I wished that I had not become Muslim before that day. Narrated by al-Bukhari and Muslim.

This rebuke from the Prophet ﷺ was a lesson and an eloquent admonition, so that no one else would kill someone who uttered the word of Tawhid.

Usamah رضي الله عنه benefitted from that lesson, and he resolved never to fight a Muslim. For that reason he refrained from fighting during the turmoil (fitnah) that occurred among the Sahabah رضي الله عنهم.

Activities

1. Quote from the Quran evidence that refraining from rebuking and listing all mistakes – sometimes – is part of having a good character and attitude.

.....

.....

2. Is refraining from rebuking something that was known among the Arabs before Islam?

.....

.....

3. What was the most serious action for which the Prophet ﷺ rebuked one of his Companions رضي الله عنهم?

.....

.....

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And Allah is the Source of strength.

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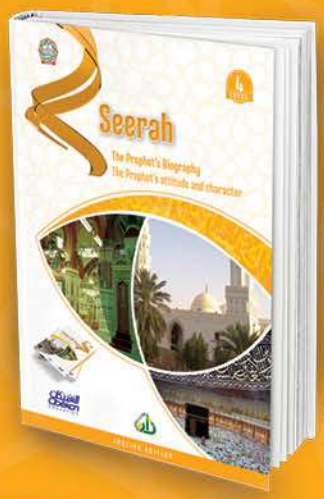

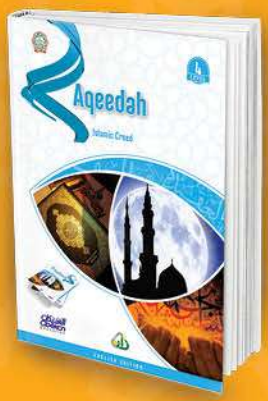

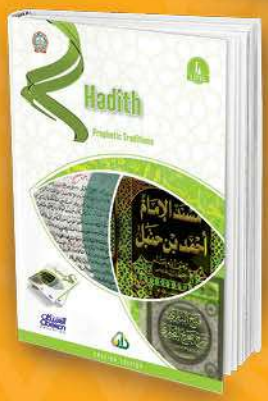

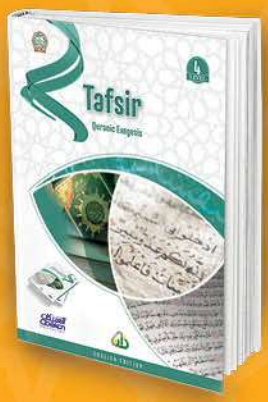

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King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

Publishing دار الزاد
KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

ISBN: 9786039218937
9 786039 218937